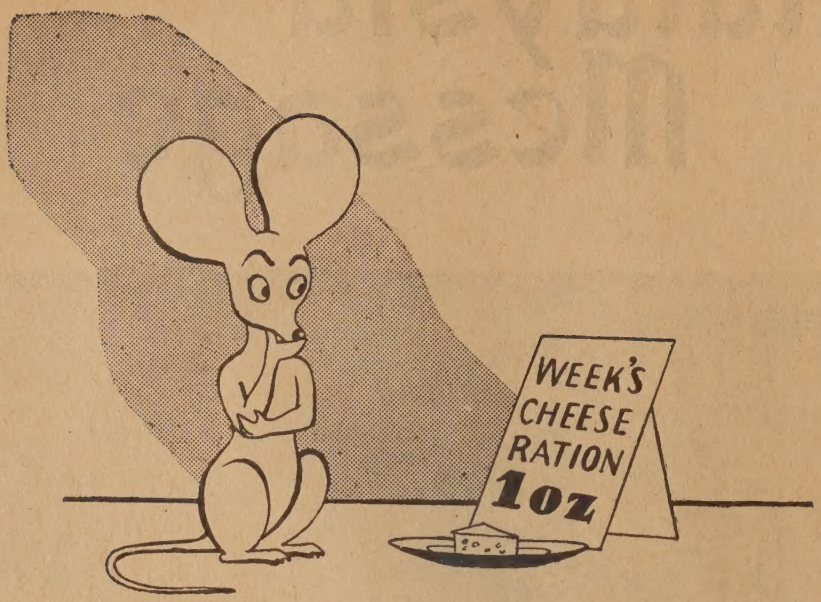
The Malaysia Message

JUNE
1952

56:5

IT WAS A BUSY MONTH –

At Singapore : *Pages 3 – 6*
At San Francisco : *Pages 7 – 10*
At Klang : *Pages 12 – 13*
Around the Map : *Pages 14 – 17*



HARD TIMES FOR MICE

With the cheese ration at home down to one ounce a week, you can guess how much a tin of smooth KRAFT CHEESE will be appreciated.

Why not include one in your next gift parcel from Singapore?

Singapore Cold Storage Co. Ltd.

DR. LAUBACH AND LITERACY

Dr. Frank C. Laubach and his literacy team arrived in Kuala Lumpur on May 3 and began a busy schedule. They had come from visits and labours in Pakistan.

Dr. Laubach was guest preacher in Kuala Lumpur's Wesley Church on May 4. A round of Federation officialdom followed the next day. After a visit to Meru Village, near Klang, on May 6, the team headed north.

Work in Ipoh and surrounding areas in Perak came next, and then the party went to Kota Bahru. When visits in the north had been completed, Dr. Laubach returned to Kuala Lumpur and addressed a large gathering at Wesley Church at 4.15 p.m. on Sunday, May 25.

On May 27 the team went team back to Singapore and will work next in the Philippines, where Dr. and Mrs. Laubach were engaged for several years in missionary work.

THE SCORE IS FORTY — TWO

Malayan Methodists are at work in forty-two new villages in the Federation of Malaya, according to results recorded from a survey in early May.

The Rev. J. Harry Haines directed an eight-city tour, comprising some 900 miles, in order to present needs for additional work and to gather a summary of what already is being done by our churches.

The meetings began at Malacca on April 28, where it was reported that regular visits are being made by one pastor in a dozen different new villages. On the following day, leaders at Seremban pledged themselves to enter two villages near the city which need spiritual and social assistance.

Kuala Lumpur was host to a meeting on April 30. when it was decided to proceed with plans for a Community Centre, instead of a Church, at Ampang. The Tamil village at Kampong Pandan received special consideration.

Klang leaders toured Pendamaran and Jenjarom new villages and adopted plans for the building of a school at Pendamaran, in addition to the Church which is to be erected by MYFers at a work camp during the month of August. Mr. Ee Swee Tian, local preacher in Klang Chinese Church and a printer, offered to publish tracts or pamphlets for use in any of the villages.

Following a meeting at Ipoh, May 3, the party went to Penang. At the meeting there on May 7, it was decided to assume responsibility for starting work at Sungei Patani. The series concluded on May 8 and May 9 at Taiping and Sitiawan, respectively, with more encouraging results at Sitiawan.

Mr. Haines reported that fifteen MYF members had agreed to give two-years on a full-time basis to work in the new villages, following an appeal presented at the All-Malaya MYF Institute in Singapore, April 23. Plans are now being formulated for a training programme to be held during August, under the sponsorship of the Malayan Christian Council, in order to prepare these persons for their new tasks.

In addition, 127 young people at Singapore agreed to give part-time assistance in conjunction with their local MYF chapters churches, and pastors. And 275 said they would be willing as prayer partners to pray daily for the work and the workers in the new villages.

The Malaysia Message

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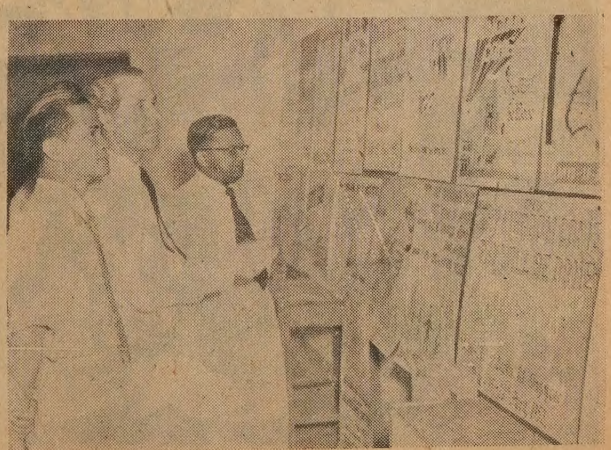
OUR COVER

The Commissioner - General for Southeast Asia, Mr. Malcolm MacDonald, called delegates to the 1952 All-Malaya MYF Institute to the leadership of their country and to a dedication like unto that which motivated their Master. Seated before the "Cross over Malaya" are Mr. Eric Wee, Business Manager; the Rev. S. T. Peter Lim, secretary of Young People's Work; Mr. Harry Fang, Singapore District MYF President; the Rev. T. R. Doraisamy, Deputy Dean. Mr. Chen Chi Wei, Institute Reception Committee chairman, is in the background.



Mr. MacDonald is shown the exhibit of posters by Harry Fang and the Rev. T. R. Doraisamy.

There was Inspiration at Institute

Nine busy days culminated at Singapore on April 23 at an impressive service of Holy Communion, when new leaders of Malaya's Methodist youth were installed and entered upon their new duties.

Conference and Ditsrict officers alike were representative of the spirit of dedication which that service sought to instill in them and through them to the thousands of MYF members whose chosen leaders they are.

The Communion is a time of fellowship and rememberance with Christ, the Rev. T. R. Doraisamy pointed out. "If Jesus had initiated this fellowship meal in Malaya instead of in Palestine, he might have substituted rice and tea for bread and wine. He invites you to this Table."

It was on this note that the eighteenth All-Malaya Methodist Youth Fellowship Institute concluded. It was the highest peak of the nine days, and it followed a ringing challenge from the Rev. J. Harry Haines, of Ipoh, for Methodist youth to take seriously the urgent needs for full-time and part-time workers in the more than three hundred new villages in the Federation of Malaya.

And there were other heights of inspiraiton as well.

There was the cordial visit of the Commissioner General for Southeast Asia, Mr. Malcolm MacDonald, on Thursday, April 17. He called the delegates to the leadership of their nation as well as to the leadership of other young people.

"For us Christians," said Mr. MacDonald, "there is a text book where we can learn wonderful things about the true quality of great leadership. It is the New Testament. In it is written the story of an individual of the purest simplicity and humility who yet became one of the mightiest conquerors that the world has ever known. His name was Jesus of Nazareth."

"By what quality of leadership has He gained His victories?" queried the speaker. "By many means; but above all because He used the weapon which can overcome all others—the supreme virtue called Love. . . To Him all men are kin, all men are brothers.

Stating that the supreme lesson found in the New Testament is that "love is the one all-conquering weapon", Mr. MacDonald concluded by remarking, "Human history teaches us the same lesson. The great and permanent conquerors are not the mighty men of war, like the creators of military empires, but the mighty men of peace like the founders of great religions. Arm yourselves with that weapon of infinite love for your fellowmen, and you too, in your various spheres of activities, will become great conquerors, great leaders by whose work the world becomes a better place."

Mr. Malcolm MacDonald addresses the Institute in Lee Kuo Chuan auditorium, Anglo-Chinese School. Singapore.

Then there was the Sunday evening service on April 20, when the Rev. Joe B. Kennedy, fraternal delegate from the Methodist youth of the United States and member of the National Council of MYF in America, spoke on "God's Plan, Man's Response." This service, broadcast over Radio Malaya, was led by Secretary of Young People's Work Peter Lim.

The Institute programme, however, was not all of one mold. The plans for recreation, team competition in sports and skills, excursions, tours, sing-songs, and dramatics received ample space in the crowded programme. Singapore Methodist young people went "all out" to organise and conduct a full calendar of special events. The committees to carry out these plans worked efficiently and for long hours. Business Manager Eric Wee and Singapore MYF Presidtnt Harry Fang cooperated with Conference leaders Peter Lim and D. R. Daniel to keep the Institute programme moving and the wheels turning.

The mornings were uniformly chock-full of information and inspiration, from seven until one. The afternoons were times of relaxation for some, but none the less strenuous in their demands on the energies of the delegates. The nights were varied in their emphasis and the Instituters had been at it for sixteen hours and more by the time they were ready for bed each night.

Morning watch services before breakfast were planned and participated in by young people of the various districts. These periods demonstrated most clearly the capacity of our young people to lead worship and to do it with poise and reverence. Speakers for the morning watches were: Mr. Thio Chan Bee, Institute Dean; the Rev. Hong Han Keng; Mr. Harry Fang; the Rev. Gunnar J.

On the lorries ready to leave for an excursion

Teilmann, Jr.; Miss Jean Fraser, director of the youth department of the World Council of Churches; the Rev. Tracey K. Jones; the Rev. John R. Fleming, secretary of the Malayan Christian Council; and the Institute Dean for a second time on the final morning, with the subject, "After the Institute, What Next?"

Daily, following breakfast, there was a plenary session in which the Institute theme, "Thy Kingdom Come, Thy Will Be Done," was presented by a given speaker and then group sessions were convened, nearly thirty in number, to allow freedom for discussion on the implications of the address delivered. This series follows: "As Christ Lived It", Mr. Fleming; "As Applied in Personal Life and Home", the Rev. Chew Hock Hin; "As Applied to the World's Problems", Miss Fraser; "As Applied to the Church", Mr. Doraisamy; "As Applied in One's Own Country", the Rev. Finley Stewart, former chaplain to His Majesty's Forces, from England.

Bible study groups, under the direction of selected youth leaders and with adult consultants are resource persons, then occupied the attention of the Instituters. These studies were based on the series which will be used by the World Conference of Christian Youth at Travancore, India, next December. The young people found this to be rather "heavy going", since it purported to cover the entire gamut of Christian doctrine in five

Eric Wee and Miss Lee Soo Bee singing "The Whole World Is My Neighbour"

sessions, namely, God the Creator, God Prepares a People and Becomes Man, Christus Victor, Christ and the Church in the World, The New Heaven and the New Earth.

The last hour of the regular morning programme was comprised in a wide selection of practical workshops concerning ways and means of getting the job accomplished in the MYF organisational life. Everything from Personal Relationships to World Friendship and from Meetings and Programme Technique to Education for Life was included. There were twenty such workshops.

The facilities of the Anglo-Chinese School and its environs were made available by the amiable principal, Dr. Herbert H. Peterson. And, to a different degree, the hospitality of the city of Singapore was no less cordial. The guest night dinner on Saturday, April 19, was attended by the president of the City Council, Mr. T. P. F. McNeice, who addressed the banqueters, and many other prominent civic, social, and religious leaders of all communities in Singapore. The ACS Hall was the scene of nightly contests in music, oratory, or dramatics, and many visitors attended these parts of the programme as well.

Results of various competitions reveal

that in sports events, the orange team was victorious with 26 points. Second place went to the blue team, with 24 points while 22½ was good enough to gain third place for the greens. Yellow had 11, and red and purple finished last with 6½ and 6, respectively. These six

The 1952 Institute faculty. Seated in the front row, centre, are Rev. Chew Hock Hin, Dean-elect for the 1954 Institute, Mr. Thio Chan Bee and the Rev. T. R. Doraisamy, this year's Dean and Deputy Dean, and Miss Jean Fraser, of the Youth Department, World Council of Churches.

Part of the Institute Committee at work. In the centre are Victor Joseph, Business Manager Eric Wee Sian Beng, and Harry Fang, Singapore District MYF President.

groups had been formed on the first day of registration and remained the basis for game-play during the entire Institute. Telok Ayer MYF won the efficiency cup while Penang District was adjudged Talentime cup winner, and was presented the Tan Huat Seng cup. Penang District also carried away the Yap Pheng Geck Challenge Shield for oratory. The shield for honours in music competition went to Singapore. There was never any doubt afterwards that this particular recognition was deserved. Miss Ng Chiau Yong, organist, Miss Lee Soo Bee and Mr. Eric Wee, soloists, and the Straits Chinese Men's Chorus were especially outstanding.

Other individual results were:

Essays — Junior section: (1) John Chi, Medan; (2) Miss Sylvia Tan, Singapore; (3) Devadas Dorairaj, Seremban.

Senior section: (1) Wong Wai Chow, Singapore; (2) Miss Alice Chacko, K'ang; (3) Teoh Chin Kooi, Penang.

Posters — Coloured: (1) Victor J. Joseph, Singapore; (2) Andrew Chew, Kuala Lumpur; (3) Chan Onn Leng, Singapore.

Black and white: (1) Andrew Yuen, Singapore; (2) and (3) Victor J. Joseph, Singapore.

Cover design: (1) and (3) Victor J. Joseph, Singapore; (2) Andrew Chew, Kuala Lumpur.

Photography — MYF Activities: (1) Choo Hwee Lim, Singapore; (2) and (3) Francis Lee, Singapore.

Scenery: (1) Sia Kian, Singapore; (2) Arthur Tan, Singapore; (3) Choo Hwee Lim, Singapore.

Action: (1) Harry Fang, Singapore; (2) and (3) Francis Lee, Singapore.

Portraiture: (1) and (3) Francis Lee, Singapore; (2) Harry Fang, Singapore.

This meant that Singapore won the challenge cups (McNeice and Carlos) for posters and photography as well.

A full listing of Conference and District officers will appear in the next issue of *The Malaysia Message*. The Conference presidents for both Malaya Conference MYF and Malaysia Chinese Conference MYF, Mr. D. R. Daniel and Mr. Peter Chew, of Ipoh and Singapore, in that order, were re-elected. A new Pahang District organisation was formed, and re-alignments in Central Malaya resulted in the formation of a Selangor District and a Negri-Malacca District.

Fraternal delegates took an active part in the Institute and their presence was much appreciated. In addition to Mr. Kennedy, there were delegations from Burma, Sumatra, and Sarawak, with the Burmese contingent being the largest.

Kuala Lumpur Wesley MYF advertised a mythical product called "Duress" made from Malayan durian juice, as a feature of Talentime.

Christian Education

Theodore R. Doraisamy

CALENDAR FOR JUNE AND JULY

June 1: Pentecost
June 1—8: Methodist Youth Week
June 8: Ecumenical Sunday — Trinity Sunday.
June 9—15: Home Missions Week.
June 15: Fathers' Day (If May 11 is observed only as Mother's Day.)

* * * *

"Character Education", a proposed teachers' guide by the Rev. P. L. Peach, is now being studied by members of the Commission on Christian Education.

Another Institute Picture On Page 22

Miss Chan Joo Peng, of Medan, won special commendation for her excellent ability as a pianist.

Other staff persons from outside Methodist ranks in addition to those already named, were: the Rev. Tom Blakely, secretary of the Chinese YMCA, Singapore; Mr. Francis Thomas of Saint Andrew's School, Singapore; Canon R. K. S. Adams, principal of Saint Andrew's School, Singapore.

The Rev. Chew Hock Hin was chosen Dean of the nineteenth All-Malaya MYF Institute, to be held in 1954 at Kuala Lumpur. Mr. D. G Jayasekéra and the Rev. Robert F. Lundy were elected deans of the Northern and Southern District Institutes for April, 1953, with places of meeting to be Taiping and Seremban, respectively.

Editorial

Quotable Quotes from Episcopal Address

Among the many matters presented by the Council of Bishops through Bishop Paul B. Kern in the Episcopal Address, these are of certain interest to us all:

"There should be no misunderstanding of the point of view from which the Council (of Bishops) speaks. We represent the Church as a whole. The Methodist Church is more than an American church. Its work extends into more than fifty countries, and the churches within the territory of our Central Conferences are not mere appendages or colonies of the Church in the United States but are integral parts of the whole, with all the rights and dignities which belong to those in any part of the world.....

"The Church stands today between an old world that is dying and a new world struggling to be born. We may with calmness and yet deep concern look out upon the civilisation of which we are a part and seek better to understand it in order that we may better serve it. The maladies which afflict it grow out of its strength rather than its weakness. Because our world was rich and proud and felt strong, we thought it was healthy. Because it controlled power, and had behind it industrial resources, military might, and the atom bomb, we thought it was safe. But we have discovered that we cannot advance much further materially until we discover new spiritual resources. 'Man is mounted on a bigger horse than he can ride.' World order and peace and security rest upon moral principles. Democratic government, in fact self-government of any kind, is a moral adventure. Without self-restraint and inner discipline it lacks authority and is on its way toward collapse. What we witness is the exaltation of power politics and the frantic substitution of military expediency for those farsighted and enduring attitudes and relationships out of which arise international understandings and the prospect of a world of peace....

"We shall not undo our history or retrieve our mistakes by one masterful strategic blow. We must guard against impatience in seeking a solution to the world's present plight. God works slowly but He never quits. His purpose, made vibrant and available in Christ, is firm and unyielding. Every evil is by its nature transitory; every good is of its essence eternal....The instrumentality for which God waits is an awakened Church, touched with fearless prophetic fervor and filled with the power of the Holy Spirit. May Methodism find its place in this divine drama of a new world order. .....

"As our minds turn toward the world parish of our Church we are almost staggered by its diversity and intricacy. We share the common perplexities of peoples everywhere struggling through the dark corridors of time into the light of a new and living chapter in history. The revolutionary power of democratic ideas and Christian standards for human life, plus the technological skills of the West, has stimulated this world-wide ferment. Other countries have learned well what they think are the secrets of power. We no longer confront backward and servile peoples who will tamely submit to the pressure of our ideas or our arms. We must have something better to send abroad than the products of our modern industry and our armament plants. We guide the feet of the world out of the Communist paths of destruction by showing a better way to peace. .....

This puts missions in the center of the picture of the world's unrest. It is no small-scale enterprise geared to the strength of a single denomination. It is rather a frontal attack upon the forces of paganism everywhere, demanding the undivided strength of a united Church. Today Methodism takes her place in this world-renewing enterprise. ....

There are many signs of an awakened interest in foreign missions. This is evidenced by a substantial increase in the support of our overseas work and also by the large number of highly consecrated and qualified young people offering themselves for missionary service. There have gone out 225 new missionaries within the past two years It is estimated that there are 33,000 churches in Methodism taking a missionary special for home or foreign work. This growing concern of the Church is definitely a reflection of a wider feeling of unity thrust upon us by a shrinking world and a keener sense of interrelatedness. We must match our message against world chaos. It is enough to send us to our knees seeking from Almighty God new and Pentecostal power to meet the challenge of a divided and stricken world, and a more faithful stewardship of our means to help redeem it..

"But the recent years have not been without their reverses and losses. We should be untrue to the facts if we did not admit defeats and grave problems beyond our control. In some countries there has been a blackout of all Christian work. In others severe restrictions have been thrown around our educational programme and our freedom to preach.....

"No motive for missions is deep enough which does not bring us to share Christ's suffering for a lost world. It is the love of Christ which must constrain us. No humanitarian impulse goes far enough. No adventurous 'do-goodism' will stand up under the pressure. But when His Church is willing to walk in the way of the cross, pray as He prayed in Gethsemane, share His sacrificial compassion for a broken world and give itself to others as He gave himself for us, then will come again the new Pentecost and God will bless His Church with a baptism of power equal to that which rested, in flaming tongues of fire, upon the disciples in the upper room.

"World Service is Methodism in action. Its programme is pivotal and its support is the base line for our benevolent giving. If that line moves forward all the causes of the Church move with it, if it retreats it brings disaster to every agency carrying the work of

Methodism at home and abroad. When therefore we talk about the importance of world service we are really talking about the importance of the mission of the Church itself.....

"We salute the vast multitude of Christian youth in our Church. Gathered Sunday after Sunday in your Mehodist Youth Fellowships, seeking the Christian way in your numberless camps and assemblies, holding aloft the banner on every mission field, keeping your standards above reproach on college campuses across the world, and assembling together in great youth conferences to face through the eyes of the Master the confused issues of your day, we know that slumbering in your breast is the spirit of sacrifice and heroism waiting to be challenged. The Church needs the stimulus of your creative and daring thinking. We are glad to have you speak your mind as you discover the mind of Christ.....

"The communist threat must be met. It openly derides and opposes Christianity. To surrender to it or be overcome by it is to forfeit the supreme values underlying our highest culture and our Christian gospel. We shall not serve the cause by impassioned attacks which substitute emotion for intelligence and denunciation for thorough acquaintance with facts. Thinking men know that there are some very real reasons for communism's thriving existence in today's world, and those reasons are not always unrelated to the Church's failure to be dynamically effective in preaching the gospel and demonstrating Christian principles in human society. . . . . Our real problem turns out to be not communism but revolution, and communism is a perverted and godless way of directing revolution to its own evil ends. It is not Russia that is our real enemy but the evils in modern society which Russia falsely offers to eradicate..... This world tragedy lays upon the Church a high summons to self-examination, to cross-bearing devotion and a renewed dedication to her Lord who came that all men might have life and have it abundantly.....

"We believe in a free pulpit but we also believe in a free pew. Ministers seek no immunity from criticism by hiding behind the cloth. The liberty we ask for preachers we gladly share with the layman. Search for truth, freedom of discussion, honest and open approach to every debatable subject—these are the paths to the goals we both seek. We all love our Church and obey the same Lord.

But unity does not grow out of uniformity, it grows out of resolved conflict. We have room, thank God, in Methodism, for the conservative and the liberal and also for that vast multitude who are more interested in fighting the good fight than they are in fighting their fellow Methodists.. . . . .We appeal to men to look for the best in Methodism and not for the worst, to give to the Church the lift of faith rather than the load of doubt. We want for all of us only the liberty wherewith God hath set us free. And when Methodists cannot make up their minds about any issue before them, their place is on their knees and the answer is to be found in the discovery of the mind of Christ. . . . . .

"If Methodism will walk with Him, obey His will, yield itself, with all its riches of life and possessions, to the sway of His eternal purpose, then the future is bright with promise, and God will crown our Church with

They said it at General Conference

Concerning the late Bishop Edwin F. Lee, the *Daily Christian Advocate* for April 23 said:

"Bishop Lee came to his episcopal tasks in Singapore after a long and distinguished career in missionary service among Malayan Methodists. He had beeen a missionary in Batavia, Java, pastor of Central church, Manila, and Wesley Church, Singapore as well as superintendent of the Singapore district.

"He was a delegate to the International Missionary Conference in Madras, India, in 1938 and was the recipient of special awards from the governments of France, Jugoslavia, and Britain.

"When the Japanese were invading Singapore, he and Mrs. Lee, together with other American missionaries. were evacuated on the urgent advice of the United States consul. In 1944 he was appointed director of the General Commission on Army and Navy Chaplains in Washington, where he served until it was possible for him to resume work in Singapore.

"His health suffered from his sterenuous duties in the tropical climate, forcing early retirement in 1948. His earthly life lasted only a few months afterward."

Dr. Benson Perkins, former president of the Methodist Church in England and now head of the Department of Chapels and Restoration, fraternal delegate from England, said:

"I wonder if my Methodist bretheren, with their amazing kindness, will appreciate the difficulties that confront us. You see, before the war the population of Britain was being rehoused. We were trying to get rid of the great masses of crowded dwellings that were the product of the industrial revolution and the population of the centers of our great cities was being gradually brought down and new housing estates were being set up on the outskirts of the cities and towns. Between the two wars a third of the population of Great Britain was rehoused.

"That at once presents an extraordinary problem to Methodism. It means that churches in the center of our big populations are becoming so redundant that we have to build anew in these new housing areas....."

"You might very well ask what are the thoughts and spirit of our British Methodism. Let me just use three words: The first is the sense of our catholicity. John Wesley from the begining acknowledged no limits. The phrase that has already been quoted in this assembly, 'The world is my parish', is distinctive.....The second word is the word 'unity.'.....The last point I want to make is this: We are deeply concerned in the whole question which is also your concern—that of evangelism.....

"I bring you the very affectionate greetings of British Methodism. I rejoice in the experience of these days and shall take back all that interest and those personal concerns and regards which been so abundant and above all, we shall together give ourselves to the Lord that we

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the seal of His favour. 'Now I commend you to God and to the word of His grace, which is able to build you up and give you the inheritance among all those who are consecrated'."

may do his work and, through that mighty instrument of The Methodist Church and world fellowship, see the advancement of the Kingdom of our Saviour here on earth."

From Mr. S. Lynham, Methodist layman of Leeds, the following remarks are quoted:

"We feel that we are proud to belong to this Methodism because we believe it is the only solution to the great problems of the world which face us and face you. We feel that Methodism has a great contribution to make, not only to religious life. but to social life and political life.

"I want to say just one word, if I may, as a layman to other laymen, because laymen in my country are discharging a very, very much larger measures of service, it seems to me in our country,than laymen are here. As has already been indicated, three out of four of our services every Sunday are conducted by laymen. That in itself is a very, great thing and we are rendering a very great contribution."

Busy Days—and Nights—at the Golden Gate

REPORTS through Thursday, May 1, indicate that the business of the General Conference, which convened in San Francisco, California, April 23, was proceeding apace, but that decisions on proposed legislation had not at that time been made to any significant degree.

TIME magazine for May 5 speculated concerning probable action which the Conference would take regarding the no-smoking pledge made by every young minister of the Church when he is admitted on trial into an Annual Conference; the curbing of the Methodist Federation for Social Action or the creation of a new Board of Social Action for the Church; the church survey commission's controversial report.

The survey commission, which proposed general streamlining of our church organisation, made its report on Friday, April 25. It included in its recommendations the setting up of a top-level council which could investigate church agencies and make certain decisions with regard to the work of those agencies. On April 28, it appeared that this particular part of the report would not be accepted.

A committee of six was appointed, composed of Harold C. Case, Howard W. Selby, and Vincent Mouser, in favour of the report, and Charles C. Parlin, Mrs. Frank G. Brooks, and Ray H. Nichols, in opposition, to study points of contention and bring back their findings once more to the Conference. At that time it seemed that the report in general would be adopted with amendments.

The General Conference opened at 10.00 a.m., April 23, with the service of Holy Communion. The senior bishop, Bishop Herbert Welch, presided, and was assisted by Bishops Fred Pierce Corson, Donald H. Tippett, James H. Straughn, and A. Frank Smith. Twenty-one other colleagues distributed the elements. Marshalls for the service were Daniel L. Marsh, L. M. Bertholf, Frederick B. Newell, and J. Wesley Hole.

The Episcopal Address was delivered by Bishop Paul B. Kern on the evening of April 23. It took three hours for reading and is a most comprehensive document. (Excepts appear elsewhere in these pages). There was also an address of welcome that night by Governor Earl Warren, of California. Bishop Tippett, as host episcopal leader, had spoken words of greeting earlier in the day.

Dr. Ralph W. Sockman, of Christ Church, New York, was Conference preacher on Sunday, April 27. "The Christian Church cannot convert the world by copying its methods," he told the delegates and the thousands of visitors who had crowded the auditorium. The Church is a bulwark against subversive theories and programmes, Dr. Sockman said. "But if we support the Church only as an insurance of our property, and practice prayer only as a means to success, then we are materialistic, even as are the Communists."

"The Church must rise above the current emphasis on religion as security and revive its original gospel of salvation. We need to be saved from our own sins and not merely from the evils other people or nations may inflict upon us. We must see Korea and India, not as dikes to check the flood of Communism, but as lands where needy members of God's family are to be served and saved."

A pageant, "A Faith Is Born", written by Mrs. Howard Grimes of Dallas, Texas, was presented in two performances, April 30 and May 1. It sought to dramatise the Advance for Christ and His Church by portraying the experiences of an indifferent church member who comes to a vital, living faith and enlists in the "battle of fighting faiths" struggling for the allegiance of man throughout the world The pageant was well-received.

Another issue which confronted the Conference was the proposal made by Malaya Annual Conference (and many other Conferences) for the abolition of the racial Jurisdiction for Negro Methodists in America. This resolution was not passed but steps were taken in the direction of greater brotherhood within the organisational structure of the jurisdictions. Dr. H. B. Amstutz was interviewed by a reporter from the San Francisco *Chronicle* in its issue of April 29, concerning his feelings on this matter.

"This whole problem of the American attitude toward the Negroes is a great puzzle to everyone in Asia," Dr. Amstutz was quoted as saying. " 'Why come out to Asia,' they ask, 'when you don't clean up the mess in your own country?' Everything that can be picked up in America is being used against us. You have no idea of its viciousness. People think it's all the truth."

"On the way I visited Washington, D, C.," said Dr. Amstutz, "and I can tell you it was a strange sensation to visit the Lincoln Memorial and read all those fine words and then to go to the churches and see nothing but white faces."

SECTION A, ROW TWO—REPORTING

Southeastern Asia was represented at the General Conference in San Francisco by six delegates, occupying seats in the second row, in Section A, one bishop on the platform, and one observer in the galleries.

Bishop Raymond L. Archer was seated with other bishops of the Church, near the secretary's desk. Mr. Yap Un Han of Sumatra Provisional Annual Conference, was the observer without vote.

Seat number one in Southeastern Asia's section was reserved for the Rev. Charles E. Fang, and beside him was Mr. Geh Hun Kheng. These delegates, representing the Malaysia Chinese Annual Conference, were quartered at San Francisco's Hotel Spaulding. Mr. Hun Kheng was chosen a lay member of the administrative Committee on Courtesies and Privileges, a group of fourteen delegates who arranged for the presentation before the Conference of distinguished fraternal delegates and certain matters of courtesy.

The Burma delegates, the Rev. Thangadorai Thangaraj, pastor of the Tamil Church at Dalla and now a Crusade scholar in America, and Dr. U Nyun Thwin, son of the Rev. U Ba Thwin of Syriam, were in seats three and four. They were housed at the Hotel Senator. The Rev. Frank E. Manton, reserve ministerial delegate substituted for Mr. Thangaraj for part of the sessions.

Dr. Hobart B. Amstutz, in seat number five, and Mr. Joshua Baruch, in six, completed the group. Mr. Baruch, also in Hotel Senator, has taken part in several services of worship in Southern Carlifornia, singing and speaking.

Dr. Amstutz reported to the General Conference two days early in order to attend two meetings of the Commission on the Structure of Methodism Overseas. This Commission was established by the General Conference in 1948 "to study the structure and supervision of The Methodist Church in its work outside of the United States and its territories, and its relationship to other church bodies; and shall prepare such recommendations as it considers necessary for presentation to the General Conference of 1952." (*Discipline*, paragraph 2008.) Dr. Marmaduke Dodsworth was chosen Southeastern Asia representative, but the resolution provided that the resident bishop may name an alternate member of the group if the person chosen cannot be present for the Commission meetings.

When the 1952 Conference was organised, Dr. Amstutz was made a member of the legislative Committee on Judicial Administration, and is the only member selected from all of Asia. He is a neighbour of the Chinese delegates at Hotel Spaulding. The Commission on the Structure of Methodism Overseas continued to meet afternoons and evenings during the time of the Conference sessions and Dr. Amstutz says, "I have averaged as a rule between five and six hours of sleep a night."

He found time for preaching appointments on April 27 at the Italian Methodist Church, San Francisco, and on May 4 at Modesto, a large church in Central District, California-Nevada Conference. He was guest speaker for the Rotary Club of Oakland, California, April 30. "The Asians," he writes, "have been greatly impressed with the Conference, with the cordiality they have received on every end and the brotherly spirit which prevails throughout the Conference."

"This leave is different from any other I have had", he continues, "chiefly in that I seem to be travelling most of the time and also because it looks as if we shall not have a place that we can call our own during this whole year."

Official contacts with the Board of Missions in New York and visits with family members were followed by the Strategy Conference at Colorado Springs. Then the Amstutzes were with their daughter and her family at Hartford, Connecticut until Easter Monday. Mrs.. Amstutz made the trip west then as far as Indiana and on May 1 was in Chicago for a national convention of the Young Women's Christian Association.

The schedule then calls for both Dr. and Mrs. Amstutz to fly to Germany on June 30. Mrs. Amstutz will attend the World's Study Conference near Constance of the YWCA and the YMCA. Mr. Rowland Lyne of the Singapore YMCA will be a delegate to the same meeting. And Dr. Amstutz will be at Willingen, near, Frankfurt, for the Enlarged Meeting of the International Missionary Council. The return to America will be about August 1. The Rev. and Mrs. Stanley Brush will be sailing from the United States to begin missionary work in Pakistan, on August 6. After that, the Amstutzes will go back to California "for visits and work on behalf of the Board."

MALAYA'S MISSIONARY MOVES

Miss Helen Desjardins has succeeded Miss Della Olson as principal of Lady Treacher Girls' School, Taiping, following Miss Olson's departure in late April for home leave. Miss Desjardins, formerly of China, has been on staff since the beginning of 1952.

Dr. and Mrs. Herbert H. Peterson and sons, Arthur and Wesley, are sailing to Europe on the Royal Rotterdam Lloyd steamer, "Slamat", with embarkation from Singapore, June 13. After calling at Port Swettenham, June 14, and Penang, June 16, the ship proceeds to Marseilles. The Petersons will first visit relatives in Switzerland.

Miss Mechteld Dirksen will be sailing on June 30 on the "Titania." She will go from Sitiawan to Penang to embark. Miss Dirksen's home is at Valhalla, New York. Miss Marion Holmes will remain at Sitiawan for the present. The Rev. and Mrs. Eugene O. McGraw, are expected there later in the year.

THOSE PHILIPPINE DELEGATES

In our April issue, we incorrectly listed the delegates from the Philippines to the World Methodist Council. The names of the two representatives are: Bishop Jose L. Valencia and the Rev. Cornelio Ferrer. Bishop Valencia, incidentally, was present at the General Conference in San Francisco, in company with three ministerial and three lay delegates from the Philippines Conferences.

Called against a Background of Changes

The Missionary Strategy Conference of The Methodist Church

H. B. AMSTUTZ

One hundred twelve Methodists—laymen, lay women, Board secretaries, pastors, missionaries, and bishops—met at Colorado Springs, high up in the mountains of the state of Colorado, March 23—April 4, to consider the formation of a more adequate strategy of the missionary programme of our Church.

Eighty delegates came directly from the mission fields. They included not only missionaries, bishops, and national pastors, but also laymen and lay women from the younger churches. The Methodist Church of England was represented by the Rev. Basil Clutterbuck, executive secretary of the Methodist Missionary Society of London. In addition to England and the United States, there were representatives from Japan, Korea, and China—through ex-missionaries; the Philippines, Malaya, Burma, India, Pakistan, all the South American countries, Mexico, Cuba, Belgium, Switzerland, Czechoslovakia, Hungary, Germany, the Scandinavian nations, and many countries of Africa.

The Conference was called against a background of revolutionary changes across the world. We were impelled thereby to reconsider how our missionary resources may best be used for the most effective Christian witness today. As the majority of the overseas emissaries were present in the United States as delegates to the General Conference, it seemed an appropriate season from many standpoints to call the Strategy meetings in Colorado.

At no time were the spiritual implications of such a Conference forgotten. Each day began at 7.00 a.m. with a devotional period of thirty minutes, followed by a private period of prayer and meditation. Daily sessions closed with a Bible study hour led by two of the finest Biblical scholars in America, in deliberate and systematic consideration of the Scriptural basis of the missionary task. These periods of prayer and study proved to be the guiding experience in the life of the Conference.

Each day was carefully planned by the Steering Committee. No method was followed after it had lost vitality. The usual procedure was for one person to read a prepared paper, a digest of which was placed in the hands of the delegates. This was followed by discussion as all grappled with the complex and difficult issues presented. The large degree of agreement among persons of many nationalities, dealing with a wide range of controversial problems, was an indicaton of the guidance of the Holy Spirit in our deliberations.

The Findings Committee formulated a series of statements relating to the issues presented, and worked out groups of questions after each statement for discussion as the matter is followed up throughout The Methodist Church. The complete statement will be issued to all the areas for careful study and a re-evaluation of our work. It will go first to each Field Committee, and from these Committees to the Annual and Central Conferences.

"The supreme aim of missions," The Methodist Church has stated, "is to make the Lord Jesus Christ known to all peoples in all lands as their divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches; to promote world Christian fellowship and to bring to bear on all human life the spirit and principles of Christ.". (*Discipline*, paragraph 1166.)

Starting with this aim, the Conference discussed the following statements, incorporated in the "Findings":

THE CENTRALITY OF THE CHURCH

In the achievement of this purpose as stated in the *Discipline*, our central responsibility is to aid in all lands the growth of the Church of Jesus Christ, which is the organised fellowship of those who know Him as Lord and Saviour.

I. The Internal Life of the Church

A. *Worship*—Worship is the highest expression of the individual and of the Church.

B. *Stewardship*—The Christian life is a life of stewardship.

C. *Training for Responsibility*—An individual finds the full joy of the Christian life through growth in understanding and accepting the responsibilities of Christian fellowship.

D. *The Rural Church*—The vast populations in rural areas present some of the greatest needs and most vital opportunities for Christian srvice.

II. The Out reach of the Church

A. *Evangelism*—The good news of Jesus Christ is our message to the world.

B. *The Missionary*—One of the most effective contributions that a Church can make to Christian witness in another land is in the person of the missionary.

C. *The Community*—Christ lived and died and rose again to redeem all men in all areas of life.

D. *Church-Related Institutions*—The very necessity within the Christian life of reaching out to human need calls into being schools, hospitals, and other institutions of Christian service.

E. *Government Subsidies*—Some governments increasingly seek to cooperate with church-related institutions by providing funds for extension of their services to the people. The needs of human beings may in many cases impel us to the acceptance of these subsidies. Not only have urgently-needed educational, medical, and social service facilities been enlarged through such subsidies, but in many cases the refusal of government help would have caused serious disservice to the people whom we seek to serve. However, there are certain dangers that need to be watched carefully.

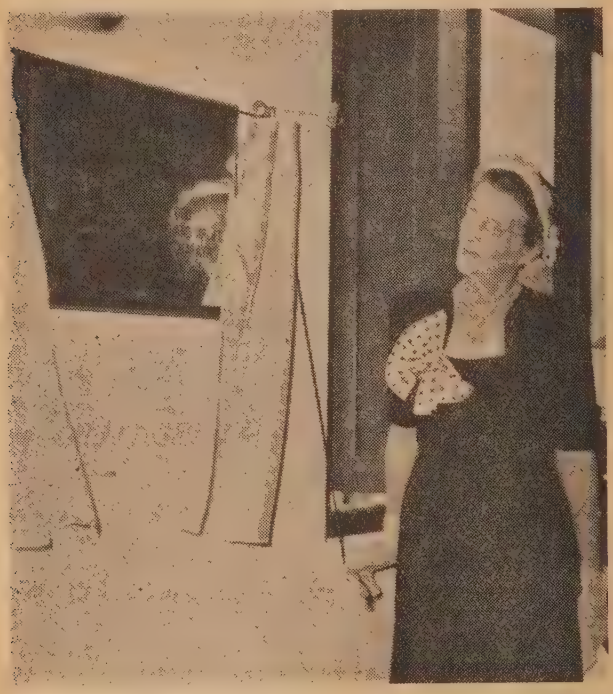
F. *Tyranny*—Some of the greatest spiritual needs of mankind today are found among people living under the control of movements which seek atheistic, totalitarian, or

(Turn to page 17 please)

Twenty–Five Years and a Dream

Klang has had another May Day. Only one year ago, May 19, 1951, the science wing at the Anglo-Chinese School was officially opened and dedicated. And just the other day, May 10, the new building for the Secondary Section of Methodist Girls' School had its inauguration ceremonies.

It all began in 1924, when Mrs. Abel Eklund, wife of the then resident missionary for Klang and Coast District, organised a school for girls in the tiny Epworth League reading room at the Church compound on Sultan Street. The dream began to take shape in bricks and mortar, on February 17, 1927, the day the first unit for the Methodist Girls' School was opened to Klang's young women.



Mrs. Abel Eklund unveils the Tablet commemorating her founding of MGS, Klang.

But the dream did not really come true until last month when Mrs. Eklund returned to the scene of her former labours and witnessed the service of dedication, presided over by her husband, and the ceremony of opening by Her Highness the Tengku Ampuan of Selangor.

The School had waited twenty-five years for this stage in its service and its history to develop. True, the building put into use in 1927, and extended in 1938, was adequate when the enrollment was small. The Epworth League reading room, the Church, and the Mission bungalow were satisfactory, if inappropriate places for classes, when it was necessary to use them.

But the School has attempted to do a post-war job in pre-war facilities, and the Klang citizenry increasingly pressed the principal and her staff to allow their daughters to enter its doors. They had no other course, aside from a Catholic Convent, for an English education for young women in Klang, whose population now is estimated to exceed 50,000.

At 3.15 p.m. on May 10, Their Highnesses the Sultan and Tengku Ampuan of Selangor arrived at the new edifice on Jalan Raya West and were greeted by the District Officer, Mr. J. Hamer, M. B. E., M. C. S., the Rev. Robert F. Lundy, Mrs. D. L. Gulland, and Miss Fae Straley, principal of the School.

Mr. Eklund presented the building to the Tengku Ampuan, who offically opened it and unveiled a tablet. At this point, the assemblage adjourned to the new Science Room for Part II of the programme. The Rev. J. V. Ayaduray, superintendent of Central Malaya District, presented the building for dedication to Mr. Eklund who, as senior Malayan missionary, consecrated the structure "to the holy ministry of education."

Under the chairmanship of Mr. Eklund, a programme of addresses was then heard, the highlight being Mrs. Eklund's reminiscent remarks and the unveiling of a

The Tengku Ampuan of Selangor, received by Mrs. D. L. Gulland and Miss Fae Straley, cuts the ribbon at the new Secondary School.

Founder's Tablet. Miss Fae Straley, Principal, spoke words of appreciation for the presence of the honoured guests and for the devotion of loyal supporters in the long campaign to complete the building. She called particular attention to the service rendered the School by Mrs. G. S. Arumugam, who came to Klang in August, 1926, and who has completed twenty-five years as a member of the staff. Mrs. D. L. Gulland, principal in the years 1932-33 and 1947-50, was also cited for her services. She, too, still is a member of the faculty.

His Highness the Sultan presented Building Fund Service Medals to students who had raised impressive sums of money by a novel "building card" method and

The Rev. Abel Eklund, senior missionary, reading the service of dedication. Also shown are Mr. J. Hamer, District Officer, Klang; Miss Fae Straley; Mr. G. Woods, acting Deputy Director of Education; the Rev. R. A. Kesselring, and the MGS Chorus.

a silver tray to Mrs. Arumugam from the staff. The Rev. Ralph Kesselring, Educational Secretary, Mr. G. Woods, Acting Deputy Director of Education, and Mr. G. S. Arumugam, chairman of the Building Committee, also spoke. A Maypole Dance by Special Malay II completed the programme.

The new building provides ten classrooms, including domestic science and general science facilities. The new site was chosen, adjacent to the grounds of the Anglo-Chinese School, with a view to developing a Methodist Centre in southwestern Klang in the future. The lower standards and the primary and kindergarten sections will remain in the older building. Attap classrooms, which were erected in 1946 at a time when both our Klang schools were housed at the MGS grounds, must continue to be utilised, until such time as another building opportunity presents itself. The Anglo-Chinese School returned to its own compound following the removal of British Militray Administration forces in 1947.

The Secondary School was built at a cost of $106,500, including sanitary installation. Half of this amount was a government grant, and church and local support provided the remainder. Mr. Yong Yoke San, of Klang, was the contractor, and Mr. R. B. Pereira, of Kuala Lumpur, architect.

The Eklunds remained in Klang, one year beyond normal furlough time, to see the first building dedicated in 1927. They returned for a three year tenure in Klang, 1936-1939, during which time Miss Ruth Sherwood and Miss Constance Meyer were principals of MGS, 1935-36 and 1937-39, respectively.

Miss Hazel M. Depler was at three different times principal of the institution. When she first came to Malaya, in 1928, she succeeded Miss Thirza E. Bunce, who had been commuting from Kuala Lumpur since the Eklunds' departure in 1927, as head if the School. She remained until her home leave in 1932 and returned in March, 1933, for a second term of service. She was transferred to Bukit Mertajam in 1934, but came back for a few months late in 1939, when the Eklunds had gone to America on health furlough.

During Miss Depler's first term, on November 21, 1931, the first Sports Day was carried out. Soon after coming back to Klang in 1933, she led the way in the organisation of an Old Girls' Association. One of the twelve alumnae who were present was Miss Kamisah binti Mohammed Ali, who had been in 1932 the first Malay girl to pass her Junior Examination in Klang.

Other principals have been: Miss Mabel Marsh, January - April, 1934; Mrs. Harold Proctor, April-

The Sultan of Selangor and the Tengku Ampuan, flanked by three MGS Principals, Mrs. Eklund, Miss Straley, Mrs. Gulland.

December, 1934; Mrs. Herbert H. Peterson, February, 1940 - March, 1941; Miss Minnie L. Rank, March-December, 1941.

Miss Fae Straley joined the staff in August, 1949, and was appointed principal when Mrs. Gulland went on leave in May, 1950. Miss Straley has promoted many efforts to raise money for the building fund and has sought to strengthen the staff personnel. Nearly 700 girls are now enrolled in MGS, which remains an institution of the Division of Foreign Missions. The arduous labours of the Building Committee, and those especially of its tireless chairman, Mr. Arumugam, and the contributions and good wishes of members of all communities in Klang and Coast have been important factors in this dream that has now been realised.

AROUND THE MAP

BURMA

Mid-April in Rangoon—

In most respects mid-April is not very different from any other short period in the hot season in this land. To be sure, the weather is hot, but there is a breeze in the mornings and evenings, and the nights are usually cool enough to permit sleep. Although the weather is dry and there have been only two or three showers during the last several months, many different trees put out bright and shiny new leaves. Beauty and shade are provided at the time when they are needed most. In city and village, schools are closed at this time for the longest vacation of the year.

The beginning of the rainy season is only a month or six weeks away. Villagers are not unmindful of this fact, and at the base of the clouds of dust seen here and there across the country are ox-carts bringing fire-wood and bamboo and other roofing materials for use in the rains. The average village house has to have a new thatch roof every year, and this is the time for putting it on. Missionaries who can do so get away to the hills to enjoy for a month of so the cool air, the good vegetables, and other food, and the change and rest that are available there. On the plains life in general seems quiet and movement slow.

Burmese Water Festival.

Then comes the Burmese New Year, or the Water Festival as it is called in English. The traditional ways of celebrating the New Year in the West are not observed here. Burmans do not seem to think too much about the New Year; they are too busy throwing water. In the city of Rangoon, business is closed for about five days. From morning to night the streets are full of buses, trucks, and jeeps. These vehicles, loaded with young people, drive up and down the streets for about four days. These young people are on the greatest holiday and lark of the Burmese year. The trucks and jeeps which have been hired for the purpose are packed with people, shouting, laughing, soaked to the skin the whole day, throwing water at anyone within range and enjoying to the full having water thrown on them.

Gaiety and goood nature prevail. The words "Yee da baw" are often shouted. They might be translated, "Of course one laughs." Very elaborate floats are constructed by different groups of people, judges are appointed, and prizes are given. So far as the weather at this time of the year, and the temperament of the people are concerned. this holiday seems to suit them perfectly. The jeep also fits nicely into the picture. Hundreds of them are driven around the streets of the city, each loaded with from eight to fourteen young people. So long as this festival is on, Westerners rarely go on the streets unless they are in cars, for they also are likely to be drenched.

In towns and villages the same customs prevail, but to a lesser degree. Finally, here in this city, after thousands of people, soaked from head to foot from morning to night, have spent at least four days going about the town, the festival comes to an end. And one does not see so much water again until the rains begin about May 20.

Dr. Stanley Jones Visits Burma—

The first part of Dr. Stenley Jones' visit to Burma, planned by the Burma Christian Council, came at the time of the Water Festival. And it happened that this year Easter Sunday came at this same time. Dr. Jones spoke at three services that day. At six o'clock that morning he addressed the congregation which had come for the sunrise service held in front of the Scots Kirk near the centre of the city. Later in the day he preached at the Methodist English Church. and in the evening to a united congregation at the Scots Kirk. The following day he went to Insein, about twelve miles from Rangoon, where he held an Ashram from April 14 to 24. About sixty people attended the Ashram and participated in its activities. Several public meetings were held in the city.

Just before Easter, a delegation of ten young people went to Singapore by ship for the All-Malaya MYF Institute. Of this group six were Chinese, three Burmese, and one Indian. They took with them not only the good wishes of all their friends, but something rather substantial in the form of three bags of rice (about 610 pounds). a gift from Dr. Lim Kay Wan, a member of the Christian community here.

The Methodists of Lower Burma are interested in a few building projects that are now under way. At Pegu, a small but attractive brick chapel was completed recently. Here in Rangoon foundations are being dug for two new missionary residences which are desperately needed. One house is to be erected near the English Church on Signal Pagoda Road and the other on Godwin Road.

At Kanmyint, a village about twenty miles up the river from Pegu, a building to serve as church and school is being put up by the pastor, U Aung Nyun, and other Christians there. They were able to manage locally the cost of the building with the exception of the roof. but asked help for that. The Finance Committee authorized an appeal to our churches for contributions for this purpose. The response was enthusiastic. Gifts were received from several churches. The Burmese Church in Rangoon asked each member of the Official Board to take a collection card and receive offerings for this project. The Tamil Church at Dalla placed small metal collection boxes in the homes of the members, and collected a generous sum in this manner. Other churches used other methods. The outcome was that the churches gave enough to provide a galvanized iron roof for the new building.

SOUTHERN MALAYA DISTRICT

The Rev. S. M. Pandian conducted a full membership service and Holy Communion in Bahau Estate, April 20. The vows of membership were given to Hannah Grace Gnanatheebam and Santha Suganthi May, daughters of Mr. William.

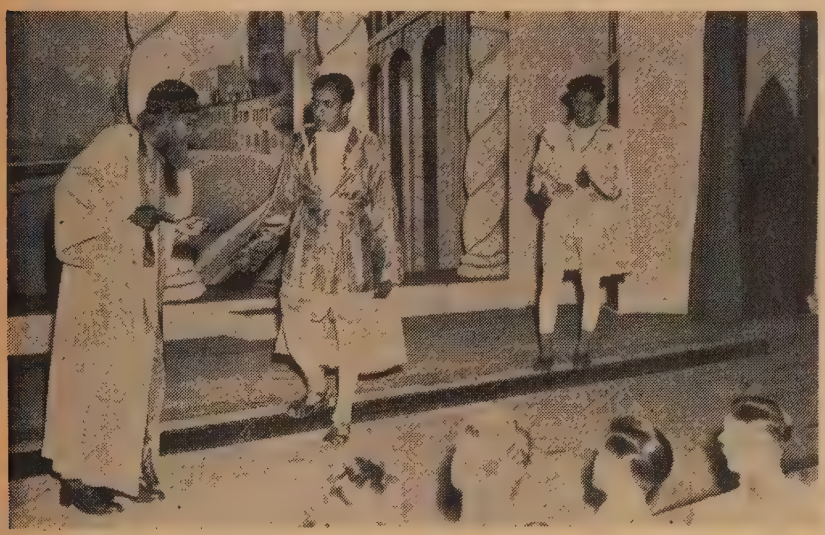
PERAK DISTRICT

Easter in Ipoh—The United Church services held during Holy Week in Ipoh for the first time gave all Christians in Ipoh the opportunity of worshipping together during the Easter season. As a climax to the simple services held at the various churches during the week, an augmented Wesley Church choir sang Stainer's "Crucifixion" on Good Friday at Wesley Church. Later at St. John's Church a dramatization of parts of Dorothy Sayer's "Man Born to Be King" was presented by members of the Anglican Church.

The big experience of Easter Week was the Sunrise service held in the Anglo-Chinese School compound at which time over 200 members from the Chinese, Tamil, and English congregations, as well as members of the Presbyterian Church, met for worship together at the dawn of another Easter Day. The Rev. R. A. Elder of the Presbyterian Church, Ipoh. delivered the Easter message and the three choirs provided special music. After the service, breakfast was served to the large group by members of the Woman's Societies of Christian Service in the Anglo-Chinese School tuckshop. It was truly a time of fellowship and inspiration.

In our schools, special chapel services were held and students were also given a chance to listen to a recording of the "Crucifixion." At the Anglo-Chinese Girls' School, senior girls presented a playlet entitled "The Meaning of the Cross," which was directed by Mrs. Harry Haines. This was also presented to the Sunday School on Easter Sunday.

The Merchant of Venice—The Drama Group, consisting of members of the Anglo - Chinese School and Anglo-Chinese Girls' School, presented Shakespeare's "Merchant of Venice" to crowded houses on April 4 and 5. Directed by Mr. Teerath Ram, assisted by Mr. D. R. Daniel, the play maintained the high standard of other Shakespearean productions of the past two years. Outstanding among the players was Mr. Vincent Daniel, whose sincere portrayal of Shylock was highly commended. Miss June Choong made a dignified Portia, While Miss Katherine Wulf and Miss Vivien Oh were very pleasing as Nerissa and Jessica, respectively. Mr. N. Thurairaj as Bassanio, Mr. D. R. Daniel, as Antonio, Mr. Samuel Welch as



Two scenes from the Ipoh production of "The Merchant of Venice". Left: Antonio (D. R. Daniel) asks for a loan from Shylock (V. Daniel), while Bassanio (N. Thurairaj) looks on. Right: The casket scene. Portia (Miss June Choong) and the Duke of Morocco (Justus Havelock).

Penang Chinese WSCS Social

Held at the Boon Chooi Hall in Penang, the spring United Social on March 8 featured a skit written by Mrs. M. T. Fang and Miss Ang Pek Choo and depicting the work of the Penang Dorcas Society and the women's work of the Madras Lane Church for the past fifty years. Stages of progress in the work from the time of Miss Ciara Martin until the present were shown. Educational value was a part of the skit, too, for various WSCS activities were staged in humorous detail in order to point out to officers their duties in the WSCS. This Society is under the able leadership of Dr. Yu Siau Dong.

Lorenzo, and the several others who took part and helped behind the scenes deserve much credit for the play's success. The proceeds from the production, which amounted to nearly $2,000, were divided between the Anglo-Chinese School building extension fund and the Methodist Youth Fellowship Institute Fund.

Food and Fun Fair—One of the biggest efforts to raise money for the building extension fund of the Anglo-Chinese Girls' School was the Food and Fun Fair held on March 29. Due to the fine support of parents, students, and teachers, the handsome sum of $11.000 was raised.

Meeting the Challenge of the Resettlement Villages—A combined group of women from the Chinese and Wesley WSCS groups carried out an interesting experiment in the Pasir Pinji Resettlement Village by conducting a Vacation School during the last week of the April holidays. Plans were made to care for about 30 children but approximately 80 came the first day and soon there were over 100. The two-hour session was devoted to story-telling, the singing of simple hymns, and handwork and games. Mrs. Lim of the Chinese congregation, assisted by Mrs. Liew Whye Hone, Mrs. R. A. Elder of the Presbyterian Church, and Miss Goh were mainly responsible for planning and relating the stories in Chinese, while Mrs. Harry Haines, Mrs. Ralph Kesselring, and Miss Daisy Moreira helped with music, handwork, and games, and in organising the programme.

STRAITS CHINESE DISTRICT

The Rev. Joe B. Kennedy has had a busy schedule of meetings and addresses since the closing of the All-Malaya MYF Institute on April 23. At the Institute, Mr. Kennedy, who was a fraternal delegate from the MYF in the United States and who is chairman of the commission on worship and evangelism in the National Conference of the MYF there, spoke nightly at vesper periods and was guest preacher for the broadcast service from Anglo-Chinese School on Sunday, April 20.

April 27 — May 4, Mr. Kennedy conducted a revival and led a workshop on evangelism at Paya Lebar Church. "There were many converts and many souls were richly blessed", reports the pastor, District Superintendent Chew Hock Hin.

He preached at Bethesda Brethren Church, Katong, May 4, to 500 persons, with twenty being added to the Church membership and sixty decisions for Christ. He conducted a series of revival meetings at the same Church May 26 — 30.

School chapel appearances have included those at Anglo-Chinese School, May 30, with two to follow on June 6 and June 13; Paya Lebar Methodist Girls' School May 9; Methodist Girls' School, Mount Sophia, and Coleman Street Anglo-Chinese School, May 9; Methodist Girls' Hostel vesper service, May 10.

In addition, Mr. Kennedy preached at Paya Lebar Church anniversary service, May 11, and at Wesley Church, Singapore, on the evening of the same day.

At the Christian Workers' Conference of Straits Chinese District, May 24, he read a paper on "Evangelism—A Way of Life." The first week in June, a City-Wide Evangelistic Mission has been planned with Mr. Kennedy as the preacher.

SARAWAK

Kapit News Sheet

The rice harvest is over. Children have returned to start a new school year. At Nanga Mujong the Rev. Lucius Mamora has opened the new school hostel, built by the local Iban, with financial help from Malayan Christians. He has ten boarders. Another four or five boys come as day scholars from a nearby longhouse. At Nanga Meluan Mr. Jaleb Manurung has started the school year with thirty boys and girls, all from the longhouse of Pengulu Sibat. The Methodist School, Kapit, has enrolled eighty pupils: almost a third of whom are Malays. (Thirty boys and eight girls as boarders brought back enough measles to change our Methodist hostel to the Methodist hospital.)

Mr. Thomas A. Harris is busy commuting between Kapit and Nanga Mujong. He teaches gardening to all our school boys at Kapit, and supervises the work of construction on his new residence which is being built at Nanga Mujong. He was quite surprised when returning pupils brought news of a rice crop much better than that of last year. He had been hearing of the various families in his district who will not have enough rice this year, and had concluded that this must have been an especially poor season. But that is our local pattern. Every year many families have such a small crop that they do not get enough rice to eat until the next harvest time.

Each year for the past three years we have been urged to send a missionary to the "ulu Rejang", to a part of the country from two to five days journey up the Rejang River from Kapit. Government officials have stressed the need of the people there, and have promised all the help they can give if we will send a worker. Various of the local inhabitants have come to the Kapit mission and begged us to send them a teacher. So far the call to this distant spot where God's children are in need has found no response. Now we are trying a next-best idea. Three young men from this up-river district have come to the Kapit school. We hope to give at least one of them a sufficient education so he will be able to return to his people and work as preacher and teacher.

Last Sunday Pengulu Jugah was in the Iban Church at Kapit. After the service of worship he was asking that the missionary make a visit to his house as soon as possible. There is a marriage to be performed, for one thing. Then, said he, quite a few people in his longhouse wish to be baptised. They have been carefully watching the few brave souls who first dared to break with tradition and become Christians. No bad luck has struck these. In fact it was noticeable this year that all the Christians in the house had a good rice crop, while many non-Christians will be going hungry before long. So Pengulu Jugah says that quite a few of the unbelievers have been converted, and are asking for baptism!

NORTHERN MALAYA DISTRICT

Home from Singapore—Taiping's twenty delegates to the highly successful All-Malaya MYF Institute have come back greatly impressed and with new ideas. During May, many of them gave their impressions on the various aspects of the Institute as follows:

May 10—"Prelude to the Institute", Miss Chan Kam Yuen, leader.

May 17—"The People We Met", Mr. K. C. Yeoh, leader.

May 24—"From Plenary Session to Workshop", Miss Rosie Pandian, leader.

May 31—"The Nights in Singapore", Miss Lee Kim Yuen, leader.

PARIT BUNTAR LEADS THE LIST

Parit Buntar Tamil Church, the Rev. Fred David, pastor collected and remitted the amount of $300.00 on the 1952 Week of Dedication offering as a result of the observance from February 10 to February 16.

This is the largest amount of any of the churches in the Malaya Annual Conference. Penang Wesley Church reports $277.37 for this cause. Last year the Penang Church sent in $318.05, while Parit Buntar had only $100.00 in 1951.

The Conference Treasurer, the Rev. Ong Chaik Ghee, reported on April 17 that only nine churches had sent in offerings from the Week of Dedication, in contrast to twenty who responded a year ago.

Total received from these nine churhces is $1,106.47. The total 1951 offering? $1,794.66.

Here are the details of the 1952 report:

Parit Buntar	$ 300.00
Penang Wesley	277.37
Klang Wesley	155.00
Malacca Wesley	100.00
Sitiawan Wesley	94.55
Taiping Wesley	77.00
Sungei Patani and Alor Star ..	47.55
Penang Tamil	30.00
Seremban Tamil	25.00
Total	$1,106.47

The Treasurer would like to receive reports from all other churches which made contributions to the Week of Dedication, in order that the report may be complete.

PREACHING APPOINTMENTS OF THE REV. GOH HOOD KENG

May 4 — Geylang English Methodist Church
May 9 — Katong Methodist Church
May 11 — Broadcast service
May 18 — Straits Chinese Methodist Church/ Katong Methodist Church
May 25 — Bethesda Church (Katong)
June 1 - 8 — Evangelistic meetings in Klang
June 13 — Katong Methodist Church
June 15 — Katong Methodist Church
June 22 — Geylang Straits Chinese Methodist Church
June 29 — Bethesda Church (Katong)
July 6 — Straits Chinese Methodist Church
July 11 — Katong Methodist Church

More On STRATEGY CONFERENCE

materialistic solutions to the world's economic, social, religious, and cultural ills. Often they are denied essential freedoms. Frequently they cannot publicly worship God in Jesus Christ. Millions have seen clearly the inescapable conflict between the Christian gospel and Communism, Fascism, totalitarianism, tyranny, and imperialism. We give thanks for those martyrs whose blood is indeed the seed of the Church. We pledge our loyalty and support to those who still live and witness for Him. This statement was debated for hours at the Conference. The paragraph finally agreed upon will be issued with the full account later by the Division of Foreign Missions.)

Southeastern Asia was represented by Bishop Raymond L. Archer, the Rev. Ragnar Alm of Sumatra, the Rev. Harry Harwood of Burma (He had been called home to act as the organising secretary of this Conference and, with the assistance of Miss Barbara Lewis, did a magnificent job), Miss Ann Harder and Dr. H. B. Amstutz, of Malaya. The Rev. Charles E. Fang was also invited to attend, but his ship experienced engine trouble and arrived too late in San Francisco for him to come.

The Conference was a very happy experience of wonderful fellowship. The programme was a heavy one, but at mealtime, in the evenings after the day's work was completed, and in walks back and forth from the hotel to First Methodist Church, where the Conference was held, there were many opportunities for fellowship. On the afternoon of March 29, we were the guests of friends of First Methodist Church who, in about twenty-five motor cars, took us for a long afternoon's drive through some of the beautiful and famous scenic spots of this mountain region. The weather was amazingly kind to us for although we arrived in the midst of a bad snowstorm that held up many of the trains, the snow soon cleared and we enjoyed warm, beautiful, sunny days when hats and overcoats could be forgotten. However, as soon as the sun set behind the famous Pike's Peak freezing cold settled upon the city and we scurried indoors where it was warm.

There was a two-week interval between this Conference and the General Conference in San Francisco. Most of the delegates left Colorado to go on towards the far West; some were busy speaking in the churches, others took the opportunity for sight-seeing and visiting other cities and places in western America.

FOR YOU WHO SEND US NEWS

Effective with the May issue, there are three changes in the list of reporters to *The Malaysia Message*.

With the furlough of the Rev. Ray F. Spear, our reporter from Burma, the Rev. Haniel Jones of 256 Creek Street. Rangoon, will be our contact person for all news from Burma.

Mr. Gurdial Singh has succeeded Mrs. Carleton H Foss as news - gatherer for Southern Malaya District, and the new reporter for the Straits Chinese District is Mr. Ee Soon Howe. Mr. Gurdial Singh can be contacted at Anglo-Chinese School, and Mr. Soon Howe at Box 660, both in Singapore...

Methodists do well to call to mind

Wesley's Aldersgate Experience

CHEW HOCK HIN

A sermon preached at Paya Lebar Methodist Church, Singapore on May 25, 1952.

Methodists throughout the world hold dear the memory of John Wesley's conversion, which took place on May 24, 1738. It was a Wednesday evening that Wesley reluctantly attended a little meeting in Nettleton Court, on the east side of Aldersgate Street, where a few pious souls met in a society for prayer and Bible study. Someone was reading Luther's preface to the Epistle to the Romans, when suddenly Wesley felt his heart "strangely warmed." He was "born again" or converted! From that time he was no more the cold, correct, ritualistic Anglican priest, but the flaming Mehodist evangelist, whose preaching and work saved England from an impending civil war, and brought thousands to a new experience of Christ in their lives.

God was able to use him not only in England, but also in America, where The Methodist Church flourished from east to west and from north to south. And from England and America, The Methodist Church has encircled the globe and brought new life and salvation through Christ to millions of people in Europe, Africa, Asia, and Australia. If this colossal result is the fruit of a single soul genuinely converted, then it is worth our while to spend some time to think over this man's conversion. and learn something useful from it.

I. SALVATION CANNOT BE INHERITED. Many people are living under the delusion that salvation can be inherited; they think they are saved because they happen to have been born Christians. If salvation could be inherited, John Wesley should have been assured of it. His father, his grandfather, and his great grand father were Christian ministers. But this was his sad testimony of the days before his conversion: "I had not all this while so much as a notion of inward holiness; nay, went habitually, and for the most part very contentedly, in some one or other known sin." No, salvation cannot be inherited, it comes only through spiritual re-birth or conversion. "Ye must be born again," said Jesus most emphatically.

II. THERE IS NO SUBSTITUTE FOR CONVERSION. When Jesus said, "Ye must be born again," He meant it. It is a must! John Wesley, like many people now, tried to save his soul by doing social work. He visited prisons and preached to the prisoners and did good works. As a good Anglican, he tried ritualistic worship and monastic self discipline. He even tried missionary work, went to America to save the Indians when he was himself unsaved. He was disappointed and utterly disillusioned in all these attempts to save his soul by all these means. In this frustrated state, he met a Moravian missionary, Peter Bohler, who explained to him the simple and Scriptural way of salvation, namely, through faith in the sacrificial death of our Saviour on the cross. But Wesley, in his unregenerate state, could not accept it, because it seemed too simple and too good to be true, which made the Moravian to remark, "Our mode of believing in the Saviour is so easy to Englishmen that they cannot reconcile themselves to it, if it were a little more artful, they would much sooner find their way into it." No, there is no substitute for conversion.!

III. SALVATION VIA THE CROSS. At last Peter Bohler won the day, and Wesley wrote the following confession in his diary: "I was now thoroughly convinced; and by the grace of God, I resolved to seek it unto the end: (1) By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up. (2) By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving Faith, a full reliance on the Blood of Christ shed for me; a Trust in Him as my Christ. as my sole justification, sanctification, and redemption." Salvation comes only through man's willingness to accept in simple faith the finished work of Christ on Calvary's cross for the sins of the world, and through that faith allow the inflow of the Holy Spirit into his subconscious self to work the miracle of change therein.

IV. THE NEW BIRTH THROUGH FAITH IN CHRIST. When a person comes to have the frame of mind that John Wesley had now, conversion is inevitable, the path has been cleared and straightened for the inflow of the Holy Spirit, thus the experience at Aldersgate Street prayer meeting! This is how Wesley described it, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart." We know for certain that Wesley's conversion was a genuine one, not because of its emotional manifestation, but because of the change in his attitude to his enemies, when he was able sincerely to pray for his enemies. This is genuine and dynamic conversion! This is the birth of Methodism!

From the lessons we learn from Wesley's Aldersgate experience, we come to the conclusion that Methodism did not begin as a religious sect, but as a spiritual experience. In the light of the above, may we all ask ourselves, "Have I been converted? Have I a Christian experience to share with others?"

The Sermon On The Mount

A TRANSLATION FOR MALAYAN YOUTH

I. MATTHEW 5

17. Be very sure that I have not come to substitute my ideas for all the teachings of your Jewish law and of your great leaders of the past. My purpose is not to do away with them but to add to and complete them.
18. Actually, until the end of time, no one is going to destroy your laws, not one single line of them, but they all are going to be brought to final fulfilment, you can be sure of that.
19. As a matter of fact, anybody who breaks these laws or treats them lightly will be doing a great disservice to the people and will receive no credit. On the other hand, those who follow these principles and who commend them to other people will be worthy of lasting praise.
20. Your strict church members attempt to observe all these laws, largely for the sake of tradition and custom. But you must observe them because you know they are guides to the good life. Any motive short of this is not high enough to merit God's blessing on your efforts.
21. Speaking of your laws, one of the oldest is in the Ten Commandments and it tells us, "You must not murder." It suggests also that the police will arrest you if you kill some one.
22. To show you that my purpose is not to destroy but to fulfill your laws, think of it in this way: If you so much as give way to uncontrolled anger, so that you say unkind things to a person, or so that you insult him or call him bad names, this will cause God to think of you in the same manner in which the C.I.D. regards one who takes the life of another person.
23. So when you are working in your MYF program, or when you are kneeling at the church to receive Holy Communion, if you can think of any unkindness which you have done and which has hurt the feelings of someone else,
24. You should leave your work, leave the service, and and go and apologise to that person. Only then can you sincerely worship and serve God, for the condition of fellowship with God is to be "in love and charity with your neighbours."
25. It is a good policy to settle your differences with your opponent out of court, if that is at all possible. At least you can make an effort to come to terms with him, before the judge hears the case. Otherwise, he will be in a mood of vengeance and he may have you remanded to prison out of sheer spite.
26. I warn you, if this happens to you, he will do his very best to make you suffer the full penalty and the maximum sentence.
27. Here is another example of my intention to fulfill your laws. The Ten Commandments also include this: "You must not commit adultery," which means that it is wrong to have illicit relations with women.
28. But here is a new interpretation of that law: If you allow base thoughts to enter into your mind at the time you see a woman passing on the street, you are just as guilty of adultery in your heart as though you had committed this very sin and it were proved against you.
29. So, if the company of certain people causes you to put aside your principles of good conduct, you should choose new friends and discard the old ones. It is better to lose friends than to go with them into wickedness.
30. And if it tempts you toward wrong-doing to go to certain places and to participate in certain amusements, then do not go there any more, but find other types of entertainment. It is better to restrict yourself in this way than to allow those pleasures to ruin your life.
31. Again, your Jewish law tells us, "Whoever wants to divorce his wife, he must have the divorce granted in a domestic relations court," according to law.
32. But actually, unless there is clear proof that she has been wantonly unfaithful to her marriage vows, to divorce her simply permits her to seek another husband, and when she does marry again, this second marriage is one born of looseness on the part of both the new husband and the woman.
33. Think of yet another of your old laws, which reads: "You must not swear by anything except in your oaths of honesty and in your worship in the name of God."
34. But why is there any need to swear at all?
35. It is unnecessary to swear an oath by heaven or earth or even by your own nation, for all of these are God's, after all.
36. Even your own honour is not established or disproved by pledges made with your hand raised or on a sacred book.
37. If you say a thing is true, then that should be sufficient, even in a court room. And if you say something is not true, your simple act of saying so should be enough to verify it. People will be suspicious if you must depend upon proofs such as your saying, "I swear this is the truth."
38. Your Jewish law has taught you that you should do good to those who are your friends, and evil to your enemies, and that revenge should be taken if necessary.
39. But my position is that you should not return evil for evil. For example, if some one beats you, let him continue to beat you and do not strike back.
40. And if someone attempts to bring suit against you to hand over your house, let him take all of your property.
41. Furthermore, if anyone stops your motor car and demands that you take him in to the town, go ahead and drive him wherever he wants to go.
42. If beggars come to your door, give them what they wish if you have it; and if a stranger wants to borrow money, let him have it without asking to

(Turn to page 22, please)

NAMES IN THE NEWS

Former and present Malayans met together at South Gate Methodist Church, southern California, on the evening of April 6, for a curry dinner in honour of **Bishop and Mrs. Raymond L. Archer.** In addition to the Archers, the guest list included: **Miss Mabel Marsh, Mrs. Clare Norton Darton, the Rev. and Mrs. Willard A. Schurr, the Rev. Charles E. Fang, the Reinoehl family, Mrs. Henry V. Lacy, Mrs. J. F. Peat, Ruth Peat Campbell, the Rev. C. E. Holman, Mrs. Jessie Brooks, Mr. and Mrs. R. R. Hornbeck, Dr. and Mrs. Linus H. Bittner, Mr. and Mrs. Charles E. Draper, Miss Phyllis Hoisington, Mrs. Katherine Hamel,** and **Mrs. Edwin Peterson.** Miss Hoisington, with her two brothers, **Earnest** and **Robert**, is studying at the University of California at Los Angeles. They are children of Dr. and Mrs. G. W. L. Hoisington of Klang. Mrs. Peterson is the former Miss Bonita Bloxsome.

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The Rev. and Mrs. Ray F. Spear. of Pegu, Burma, left Rangoon on April 15 by the steamship "Worcestershire", and arrived in Colombo on April 20. Mrs. Spear then proceeded to Kodaikanal, South India, in order to bring their daughter, Nancy, from school back to Ceylon. The re-united family was expecting to sail from Colombo on May 15 on the "Moreton Bay", which had been delayed by damage suffered in a storm. The ship called at Malta and will dock at Southampton, England. The Spears then will sail on the "Nieuw Amsterdam" on June 17 from Rotterdam to New York. Their address in the United States is 1016 Connecticut Street, Lawrence, Kansas. Mr. Spear has been reporter for Burma Conference to the *Message.*

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Miss Maurine Cavett, who has served in Burma since 1926, has taken the place of the Spears at Pegu, transferring from Rangoon.

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Miss Molly Tan arrived in New York City, March 1, following her first sea voyage, in company with Dr. and Mrs. H. B. Amstutz. After visiting the Rev. and Mrs. Wallace R. Randall in Brooklyn, she proceeded to Blacksburg, Virginia, and then to Johnson City, Tennessee, making her way eventually to Hiwassee College, Madisonville, Tennessee. She reports a very happy time in her new work at Hiwassee.

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Miss Betty Kwan, of Wesley Church, Kuala Lumpur, went by air to Kuantan on May 8 to join the staff of Methodist Girls' School, Kuantan, on transfer from Kuala Lumpur.

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Mr. and Mrs. K. C. Yeoh, of Taiping, anounce the birth of their first son and third child, Beng Keat, on April 27. Mr. Yeoh, our genial reporter from Northern Malaya District, took an active part in the All-Malaya Institute at Singapore, April 15-23, and arrived home in time for the blessed event.

Mr. Yap Kim Hao, formerly of Ipoh, graduated from Baker University, Baldwin, Kansas, with a Bachelor of Arts degree early this year. He is now taking up his studies at Boston University's School of Theology, Boston, Massachusetts. During his vacation there he has spoken at several of the small churches. He obtained his licence to preach early last year.

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Members of Wesley Church, Ipoh, were sorry to have to bid farewell to **Mr. and Mrs. Soon Kim Yong** at the end of March. Mr. Soon, who took an active part in school and church matters, left for Singapore to take an appointment in the Mission Teasurer's office. Mrs. Soon, formerly Miss Marjorie Hendershot, who was on the staff of the Anglo-Chinese Girls' School, Ipoh, a member of the Wesley Church choir, and a Sunday worker, is now teaching at Anglo-Chinese School, Singapore.

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Methodism's roving architect in Southeastern Asia, **Mr. Paul P. Wiant,** left Singapore for a tour of inspection of Church property in the Peninsula on May 6. His first stop was at Penang, and he then proceeded south to Taiping, May 8, and Sitiawan, May 9, and thence to Ipoh. He returned to Singapore in time to sail by the "Rajah Brooke" for Sarawak on May 24.

Official Tellers at Malaya Conference: counter-clockwise are the Revs. Theodore Runyan, Ho Seng Ong, and J. Milton David, counting ballots for General Conference elections.

Mr. Gerald Summers and **Mr. George Schurr** are first-year students at Garrett Biblical Institute, Evanston, Illinois. Gerald called on Dr. and Mrs. H. B. Amstutz on April 9, while they were visiting their daughter, Mrs. Stanley Brush, and her family at Hartford, Connecticut. Both are sons of former missionaries to Malaya. The Rev. Gerald V. Summers died September 1, 1945, in Sime Road Camp, Singapore. The Rev. Willard A. Schurr is now pastor of Atlantic Avenue Methodist Church, Long Beach, California.

Mr. John A. Pilley sailed from Singapore on the steamship "Flying Spray", on April 28, for home leave. He had accompanied the Sibu delegation to the All-Malaya MYF Institute the previous fortnight.

Mr. Pilley had been in Sibu since June, 1949, and expects to return there next year. He has been a teacher in Methodist English School there.

Mrs. Pilley and the three children, Robin, Abigail, and Marilyn, went to America last October 31. The family is living in Nashville, Tennessee. Both Mr. and Mrs. Pilley were born in China, served in our schools upon completion of their education, and were living in Foochow when their transfer to Sarawak became effective in 1949.

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Miss C. Lois Rea wrote on April 30 that she found all her relatives to be in better health than she had expected and that she will be living at 645 Watson Street, Aurora, Illinois, and not in Lincsville, Pennsylvania, as first planned.

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Miss Janet Chen, a graduate of the former Eveland Seminary and for fifteen years a Religious Education worker in Sitiawan, is a student at Hartford Seminary Foundation looking toward a Master of Arts degree under an arrangement with the Economic Cooperation Administration of the American Government. She graduated last June from Schauffler College, Cleveland, Ohio.

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The Rev. and Mrs. Ragnar Alm are now living with relatives in Milwaukee, Wisconsin. Mr. Alm spent more than half of his furlough in the Scandinavian countries and was kept very busy speaking in the churches. He was a delegate to the Conference on Mission Strategy at Colorado Springs, then spent a fortnight speaking to church groups in the Pacific Northwest. He and Mrs. Alm attended the General Conference and expect to return to Sumatra in the near future.

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The Rev. Waldo S. Reinoehl filled an assignment of speaking engagements for two months in Northern Indiana beginning in early February. He then was a visitor at the General Conference in San Francisco. The Reinoehls have been living in Alhambra, California, during the time of leave. They are tentatively booked to sail from San Francisco to Singapore, June 30 on the "Steel Admiral," with their three children.

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The Rev. and Mrs. W. W. Overholt were scheduled to sail on May 18 from New York, on the "S. S. Zeeland", "bound for Singapore." Natives of the state of Iowa, they went to China in 1924 and have been connected with Fukien Christian University, Foochow.

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The Rev. and Mrs. Douglas P. Coole, former missionaries in Malaya and more recently in Fukien Province, China, will be coming to the East again on July 18, this time to Sarawak. They will be passengers on the "S. S. Roebiah" from New York.

A Chinese travelling evangelist, ***David Chang,*** recently returned from an evangelistic trip to some of the towns and villages in the interior of Burma. It seems that as he went from place to place he came to an area in which there were many bandits. He was told that he would very likely encounter some of them. He decided that he would be prepared, so he put tracts in the pockets of every article of clothing he had with him and also in his purse. On a certain day, not long afterwards, he heard machine gun fire, and was soon met by masked robbers. They took his watch and clothing, but with these few possessions, carried away also the Christian literature which he had so carefully placed in the pockets. That is one way of making use of an unfortunate situation and also a unique way of distributing tracts.

Following the elections of a few months ago, several new ministers in the government of the Union of Burma have been chosen. One of these is ***Mrs. Ba Maung Chain,*** a Baptist Christian and chairman of the Burma Christian Council. As the first woman member of the cabinet of this new nation, her chief responsibility is for Karen affairs.

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Two members of the staff of Methodist Girls' School, Klang, became brides on Saturday, April 19.

Miss Fun Shi Cheok, Wesley Church member, was married to **Mr. Yeoh Tiong Bee** at Klang's Anglo-Chinese School Hall, with a reception following at the same place. The Rev. Robert F. Lundy officiated at the double ring ceremony. After a wedding trip to Penang, Mr. and Mrs. Yeoh are residing at 34 Bukit Kuda Road, Klang.

Mrs. Victor Ponnampalam was, prior to her marriage, **Miss Alice Pushpamoney Kuddythamby,** of Telok Estate. **Mr. Ponnampalam** is a resident of Ipoh. Their wedding was performed by the Rev. B. J. Gurney Fox at St. Barnabas, Church, Klang, with a reception afterwards at Anglo-Chinese School Hall.

Other missionaries who are making plans to come to Southeastern Asia are: **Miss Florence W. Smith,** late of Hinghwa Conference, and **Miss Marion Cole,** whose work has been in Hwa Nan Conference. Miss Smith first came to China in 1938 and Miss Cole's period of service dates from 1925. Both are affiliated with the Woman's Division of Christian Service.

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Miss Mabel Reid, who for several years has been Principal of Kingswood School at Kalaw, Burma (See *The Malaysia Message,* April, 1952, pages 13-14), but who formerly did school work at Thongwa, Twante, and Rangoon, has recently left Burma for furlough and retirement. "She is a missionary who takes great interest in individuals," says one colleague, "and she leaves behind a wide circle of former pupils and friends both in Lower Burma and in the Shan States."

Miss Etha M. Nagler, whose China career began in 1920 and included service at Chinkiang, Kiangsu, arrived in Rangoon early in this year and has gone to teach at Kingswood School, where the Rev. M. A. Clare is principal.

Christian Literature

Birdice Lawrence

THIS MONTH WE RECOMMEND

HERE I STAND, **A life of Martin Luther, by Roland H. Bainton; Abingdon-Cokesbury Press, New York and Nashville, 1950.**

The author is a man of rare abilities. He is one of the world's foremost Reformation scholars. He is a writer of books that children and youth have read and loved. His hobby is the collection of medieval and Renaissance art which he has here widely used. This threefold combination made an earlier book. *Church of our Fathers,* a remarkable success. In *Here I Stand* all of these qualities are again apparent.

However, there is one addition. Here the author is a theologian. With precision and clarity he outlines the theological issues raised as Luther encountered the religious thinking of his day.

The author's command of the period and the life of Luther is evident again and again in the anecdotes which he mentions concerning Luther — the dirty bed in which he habitually slept, his side comments to his wife about their prayer life, the manner of his dress. Although the book reads more like a story than history, it is not for the beginner in Christian thought.

A Protestant cannot read this book without being deeply moved by the boldness with which Lurther challenged the Roman Church, but at the same time cannot miss seeing that other currents were at work in the years that Luther lived which helped to make his break with Rome final, and which brought to life the new churches which we now know as Protestant Churches.

No man did more to influence the character of the German people and the development of world-wide Lutheranism than Luther himself. Yet his deepest contribution remains in the realm of faith. Luther had seen, Bainton dramatically points out, a God of Majesty, Terrible, Mighty, Powerful, who was at the same time a God of Mercy, Compassionate, Gentle, Forgiving, but who is known only through Jesus Christ. Having seen this, Luther could stand before the Pope, before Caesar, before the masses, and pray, "Here I stand. I cannot do otherwise. God help me. Amen."

The book will remain for years to come a masterpiece.

—Tracey K. Jones

New Books received this month

MEDITATIONS—Grace Noll Crowell
TOMORROW IS HERE—Latourette and Hogg
THE CHURCH AND HEALING—Carl J. Scherzer
Dusen
LIFE'S MEANING—Henry P. Van
MAN AND STATE—Evind Berggrav
SO WE BELIEVE, SO WE PRAY—George A. Buttrick
HOW YOU CAN FIND HAPPINESS—Samuel Shoemaker
THE SHEPHERDESS — Arthur Wentworth Hewitt
A JOURNEY WITH THE SAINTS—Thomas S. Kepler
FORWARD THROUGH THE AGES—Basil Mathews
DEVOTIONAL READINGS FOR USE IN SCHOOLS—Bethany Press
THE PRAISES OF ISRAEL—John Paterson
THE GOSPEL AND MODERN THOUGHT—Alan Richardson
THE PURPOSE OF THE GOSPELS—Ernest F. Scott
ON THIS ROCK—Bishop G. Bromley Oxnam
PREACHING WITHOUT NOTES—Clarence E. Macartney
ANNOINTED TO PREACH—Clovis G. Chappell
THE MINSTER'S JOB—Albert W. Palmer
OUR LITTLE CHILD FACES LIFE—Mary Clemens Odell
OUR FAMILY GROWS TOWARD GOD—Mary Clemens Odell
LIVING WHERE JESUS LIVED, by Emma Jewell Ross

WHAT THE GENERAL CONFERENCE DID

In a letter of May 14, Dr. H. B. Amstutz reported significant legislation, especially that effecting Southeastern Asia, which was passed by the General Conference in the days prior to adjournment on May 7.

Permission was granted, when all Disciplinary conditions have been met, for the setting up of the Sarawak Provisional Annual Conference. This was done by means of an Enabling Act to the Southeastern Asia Central Conference.

It was also agreed that the Burma Annual Conference should be continued for another four-year period. There had been some doubt that that Conference could retain the Disciplinary standard for the number of ministerial members.

Another Enabling Act provided for the election of bishops in China if and when such an election is possible.

Permissive legislation was passed to allow churches in the Central (Negro) Jurisdiction to join Annual Conferences in other (white) jurisdictions. It will be an experiment first in two of the geographical jurisdictions.

The rule regarding ordination as a prerequisite to administration of the Lord's Supper was again relaxed. Unordained men who are in the course of study and are supplying charges may, in the absence of an elder and with the consent of the Bishop, administer the Communion.

The stipulation that ministers must agree to abstain from the use of tobacco was affirmed, despite a recommendation from the Commission to Study the Ministry that it be discarded in favour of a broader and more inclusive injunction concerning ministerial habits.

More on SERMON ON THE MOUNT

see his identity card or inquiring as to his street address.

43. Your law tells you to treat your friends well but to spare nothing to avenge yourselves against your enemies.
44. But my commandment is that you treat your enemies with respect and kindness and ask God to forgive the people who have done wrongs against you.
45. For this is the pattern of God's attitude toward evil-doers and you must follow His way if you want to be His faithful children. For God's blessings of sunshine, rain, harvest, and opportunity are sent equally on all, regardless of our goodness or our sinfulness.
46. After all, it takes no special goodness to present gifts to those who have remembered you at the time of your birthday. Even the bandits would do that for each other!
47. Why should you feel justified simply by being friendly toward people of your own political party and no others? The Communists would do as much as that!
48. In short, you should strive for perfection and God-likeness, not simply for observance of laws you have always followed.

(To be continued)

THEY TOOK TIME FOR THIS AT INSTITUTE, TOO!

Picnic lunch at Katong Park on April 19. Seremban Chinese MYF President Fang Chung Nam is the young man in the centre.

PHOTO CREDITS

Cover and Committee on page 6, Straits Times; page 3, Unique Studio, Singapore; Wee and Lee on page 5, Unique Studio, Singapore; pages 4, 5 (faculty,) 6 (Talentime), 22, Harry Fang; pages 12 and 13 Chng Seng Poh, Klang; page 15, Modern Day and Night Photo Studio, Ipoh; page 20, Gunnar J. Teilmann, Jr.

"JUMPER"
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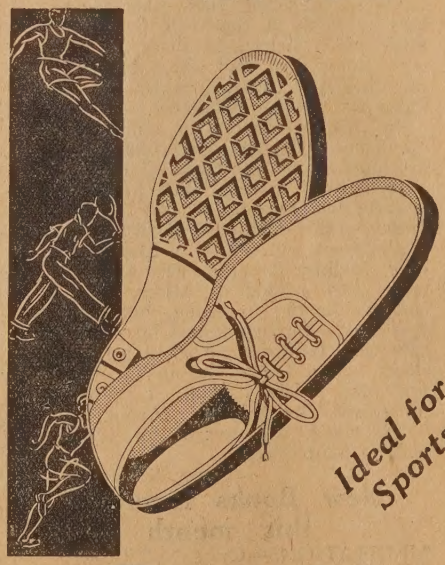

Bata

DOCTOR NAGLE DIES IN NEW YORK

Dr. J. Stewart Nagle, missionary educator in Singapore from 1913 until 1922, pass away suddenly on April 14 at his apartment in New York City. At the time of his demise, he was Assistant Director of the National Probationary Association, with headquarters in New York, but his home was in Schuykill Haven, Pennsylvania. Surviving are his wife and two children.

Dr. and Mrs. Nagle arrived in Singapore in September, 1913, and he straightway became principal of the Anglo-Chinese School. Upon their return from furlough in May, 1919, he resumed this post and held it until February, 1921, when he relinquished it to Mr. W. C. Crawford. Dr. Nagle was soon called back to this service and finally went home in June, 1922.

During his tenure at Anglo-Chinese School, an Old Boys' Association was formed, July 10, 1914, and the first post-Cambridge class began in the same year. "J. S. Nagle is a highly honoured name among that generation of boys, teachers, and old boys", wrote the Rev. T. R. Doraisamy in 1950. They were years of great activity. By 1916 the enrollment had exceeded 1600.

From June, 1919, until March, 1921, Dr. Nagle was editor of *The Malaysia Message*, with the exception of a three-month period in 1920 when the Rev. C. E. Holman acted in his stead. In 1921 he became Conference Educational Secretary and also served as Superintendent of the Singapore District. The year 1918 had found his heading up the College Project.

Mrs. Nagle, who had been head of the Deaconess Home in Singapore during Miss Sophia Blackmore's absence, departed for America in September, 1920, and Miss Sylvania Nagle, Dr. Nagle's sister, came to make her home in Singapore in December, 1921, and to teach in Short Street Girls' School.

Upon his return to America, Dr. Nagle became director of religious education at Mount Venon Place Church, Baltimore, Maryland. A graduate of Dickinson College, he had graduate training at Johns Hopkins University. He was a member of the Baltimore Conference.

MESSAGES TO THE MESSAGE

The Editor
Malaysia Message
Sir:

Thank you for the write-up about me in the April issue of *The Malaysia Message*.

You will be interested to know that since my retirement last January, I have been preaching every Sunday in various churches here. I preached every day during Passion Week and held a series of special services at Trinity College.

On Good Friday I preached at the Geylang English Methodist Church in the morning and at Bethesda Church (Katong) in the evening. On Easter Sunday I spoke at the Sunrise Easter service at Paya Lebar Methodist Church.

So you see, although I have retired from the Mission, I have not retired from active service in "the Church of the living God." In fact, I get more invitations to preach than I can accept.

I am looking forward to being with you in Klang for evangelistic meetings in the Church and our schools in the first week of June.

Yours in His service,
GOH HOOD KENG

3 Kampong Kapor Road
Singapore
15th April, 1952

The Editor
Malaysia Message
Sir:

My vote for a new name for *The Malaysia Message*:

METHODIST TIDINGS

Sincerely yours
BURR BAUGHMAN

The Methodist Mission
Kapit, Sarawak
April 21, 1952

The Editor April, 10, 1952
The Malaysia Message
Sir:

I would suggest **Southeast Asia Methodist Herald** as the new name for the present magazine as its messages are mostly confined to Southeast Asia.

Yours truly,
TANG TAM LOCK

25 Singapore Street,
Seremban.

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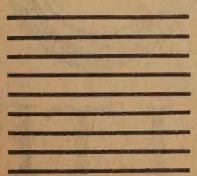

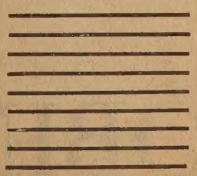

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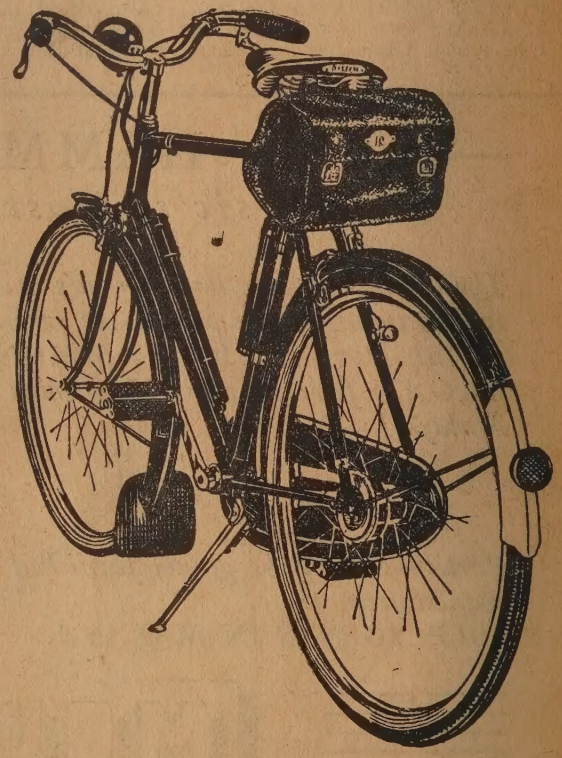

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